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A True and Impartial

# NARRATIVE

OF THE

# Dissenters New Plot:

WITH

A large and exact Relation of all their old Ones.

Together with

An Account of the chief CONSPIRATORS NAMES and *Principal Consults*, as well as of several Persons of Quality who have abetted and encouraged them.

Declared, and ready to be Deposed before any of his Majesties Justices of Peace.

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*By One who was deeply concern'd therein.*

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Published for the discharging his own Conscience, undeceiving the World, and Promotion of Peace and Unity.

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*LONDON*,

Printed for Richard Newcome, and are to be Sold by the Booksellers of *London* and *Westminster*. 1690.

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# Diſſenters New Plot.

## *The Introduction.*

NO Perſon that has not lived altogether out of the World, can be ignorant at the very firſt View of theſe Papers, that they muſt needs diſoblige ſuch as are concern'd therein, ſince the more *criminal* any man is, the more unwilling he will be to have himſelf delated, and his Faults expoſed to publick View, and the more animated againſt thoſe who do it: But alas! that is not all the ill Treatment their Author expects, for he is too well aſſured there are a ſort of Men, even of the other ſide, whom he pretends to ſerve by this Deſign, by diſcovering the Intreagues of their Enemies againſt them, who whatever Reaſon and Gratitude dictate, may yet look unkindly and aſquint upon him after all his Labour, and urge, that either through Weakneſs he has loſt, or through Falſhood betrayed the Cauſe he undertakes to defend. — All that he is careful to ſay in his Excuſe, either againſt one ſide or the other, is, that he hath two Friends nearer than either, to wit, *Truth and Juſtice*, whom he will make it his principal Care not to offend in this Relation: and in the mean while ſhall not be much concerned what is thought or cenſured of him: — Nor will he trouble the Reader with any other Prelude, but endeavouring as much as poſſible to evite Prolixity, as contrair both to his own genius, and the Palate of all underſtanding Judges, fall immediately on the Matter of Fact.

*Having been but too long acquainted* with the Intreagues and very *Cabala* of that Party whoſe *dark Deeds* I am now deciphering; finding the late great Revolution, and even a King of their own, had wrought but little mutation in their Tempers, but all the *Catholick* World were now plenarily ſatisfyed, that nothing would pleaſe them but the *old Root and Branch work*, and beginning my ſelf

cordially to detest such Principles and Actions, where they indeed are justly chargeable, I opined I was bound under the strictest Obligation to my Countrey, no longer clandestinely to stifle what I my self knew in the matter; what I have been, an *auritus & oculatus Testis*: That is to say, an Eye and Ear-witness unto. In fine, to discover all their perpetrated Villanies, both of them and the (as they are nominated) *Moderate Party*, who joyn with them; and that not only in this our own *Brittannique-world*, but the abutting Kingdoms and Countreys, and that in former Ages as well as this current, to give the clearer Scheme of that *funest Conspiracy* which has been so long labouring, which will be a *necessair Induction* to that whereof I my self have come to the proper knowledge.

And in order hereunto, it will be needfull, *First*, To give some general *Scheme* of the whole Design of these pernicious men, which will indifferently serve for past, present, and I fear me also future Ages: The unprejudiced view, and clear proof whereof, I perswade my self will convince the deluded World, they are indeed *a far different People from what they have been vulgarly accounted.*

The Design, which you will say is a terrible one, and therefore had need be well proven, as it shall be beyond all possibility of Answer, was this, in short: —— *To go as far as possible from their* Catholick Mother, *whom they most rudely call'd,* the Old Whore of *Rome, and never to have any correspondence or symbolizing with her, nor give her any hopes of future Accommodation: by consequence to entertain nothing in God's service which had been notoriously abused by her to Superstition, insomuch that the* Use *in such Cases they thought hardly separable from the* Abuse: *Heartily to desire all Churches might be settled by this Rule, according to God's Word and right Reason; but if their lot was cast in any, in their Judgment yet wanting somewhat of what they desired,* Modestly, *as* Beza *calls it, to declare their dissatisfaction thereat, but yet not make an open Schism and Rupture, nor desist from their respective Duties, unless required to submit to such Usages as they esteem'd not only less convenient, but even* sinful, *or to testifie and* subscribe *their Approbations of such things as their Consciences after the calmest and strictest Examination could not approve. For default of which Complyances, if forced out, yet using all* Candour towards such as remained within the Pale, *interpreting all things fairly, not widening the breach*

*breach, but heartily desiring its closure.* In State, — *Albeit they would be thought far from encouraging the Licentiousness of the Rabble, or private Persons, who have nothing to do in the Government: Yet they must own they cannot, nor ever could rack themselves up to those high flown Principles whereto some have only restringed Loyalty and Obedience: Nor can believe that God and Nature made all the World for no other end than to be Slaves to the Lusts of some few great Robbers, but that the good and happiness of Mankind is the topmost Law and surest Rule, whereunto all* Obedience *is to be squared, and that this* Obedience *has* Protection *for its Correlate so eminently, that there can be no more one without the other, than a King without Subjects: — On which account they also think there is neither Treason nor Heresie in those words of* Calvin *so often exclaimed against as contrair to all Government,* — Si qui nunc sint, *&c.* If there be, *&c. (hereafter largely recounted) Being of the Opinion that the* Estates of a Realm *may and ought to enquire into Abuses of that nature, when notorious, intollerable, and remedilesse, — and that in such Cases Arms are lawful, albeit for the ill consequents never to be taken without the greatest extremity.*

*Here is (as they say) all their* **Plot** *and Design, if you will credit Truth and them; and herein have been induced to embark one way or other all those of other Reformed Communions, who have not been so zealous as others for the continuance of those long Make-bates (as they call them) amongst us: Or who in Civil matters have not primitive Zeal enough to hold up their Throats by Legions till the Swords of Tyrants were blunted, and their Arms weary with teaching them the exercise of Passive Obedience: — The Instances of which in both kinds, and their many foul* **Plots** *to attain their ends, shall be trackt in that, and likewise subsequent Ages, down to this present Year* 1690.

For which Account I need not be ashamed to acquaint the Reader, I am chiefly obliged to Dr. *Heylin*'s usefull Histories, (of whom more hereafter,) an Author of that undoubted Credit, unbyassedness, coolness, exactness and Faithfulness, that the very *Catholicks*, in our late Controversies with them, have been at the commendable pains to Epitomize and print his *History of the Reformation*, not refusing to have their Cause stand and fall in the Judgment of the World, by that Account he there gives: For which Reason some have thought it were to be wisht,

that

that *Foxes lying Legend, and old wooden Martyrs*, were thrown out of our Churches, and this Doctors precious Works there *chained* in their room.

It was (as he informs us, *p. 6. History of Presbytery*,) in the Year 1641. That *Jack Calvin* himself, that *Predestinary* and *Sacramentary Pestilence*, (as he tells us he is call'd,) came to *Geneva*, that Nest of Mischief and all Wickedness, *The very Name of which is half a* Plot, and which had it been long since sunk in its own Lake, *what had the World lost?* Here the Faction, with *Calvin*'s instigation, tumultuously and rebelliously plotted against, expell'd and *abdicated* their lawfull Lord and Bishop.— Thus, adds the same Author, was the *Genevian* Discipline *begotten in Rebellion, born in Sedition, and nurs'd up in Faction.* What need more Arguments after such strong Authority? Yet take *Hooker's*, in his *Ecclesiastical Polity*, (thô care is to be taken to stop your Nose at some passages in him, lest you snuff up some dangerous *Commonwealth Maxims*) who in confirmation of the Catholicks and Doctors Assertion against *Calvin*, and *that considerable Branch of the Reformed Churches* distinguished by his Name, assures us *p.* 3. That before *Calvin* came to *Geneva*, the Bishop was gone, and the Government Popular.] And *p.* 7. from his own Works, *That* Calvin *protested he neither had learned nor taught to resist those in Authority, therefore was going to leave* Geneva.

Furthermore, since many would think it but a piece of Justice, to make him the *Author* of all *sin* who makes *God so*, (although *that* also he and his Followers have Face enough to deny :) Do but mark, good honest Reader, how this very man *laid a Plot with a brood of little ones in the belly of it*, which have since crawled about over all Places, and in all Ages. The design takes but a little room, but being of the nature of Gun-powder does the more mischief, being couched in a few lines of his *Institutions*: Which yet as the Dr. *p.* 22. have proved the sole ground of such Rebellions, Treasons and Assassinations as have since disfigured the Church of Christ, (at that rate not excepting the *Gunpowder-Treason* and last *Popish* Plot): *IF there be now*, saith he, *any Popular Magistrates ordered to moderate the Licentiousness of Kings, as of old the* Ephori, Tribunes, *&c. and with which Power* perhaps *the Three Estates are seiz'd in each Kingdom, where they are solemnly assembled*: "So far am I from hindring them to put Restraints on

"the

" the exorbitant Power of Kings, as in duty bound, that I con-
" ceive them rather guilty of perfidious and wicked Diſſimulation
" if they connive at them when they turn Tyrants, or inſult
" their People, or betray their Liberties, of which God has ap-
" pointed them the Guardians.

You have heard the Inditement, nor can he deny it, nor will all his or his partizans [*IF*'s] and [*PERHAPS*'s] ſave him from being a notorious *Williamite*, and Enemy to the late (and preſent too) Good King *J.* For clearly hence have flowed not only all other paſt ſtirs made by the ſtubborn Hereticks, as that good man juſt quoted, in his time obſerved, but even the preſent monſtrous Revolution. For was it not thoſe peſtilent *Ordines Regni*, The *Eſtates of the Realm* here, which pretended to diſpoſe of the Imperial Crown to whom they pleaſe, for thoſe very Reaſons forealledged, nothing but the pious endeavour to introduce *Catholick Religion*, &c. As if any one had any thing to do to call Kings to account, although they caus'd cut all their ſheepiſh Subjects throats, beſides *God* in the other World, and his *Vicar* in this?

After *Jack Calvin* and his Aſſociates at *Geneva*, had hammer'd out firſt their *Diſcipline* and likewiſe this *Doctrine* aforeſaid, to make room for the ſame, they uſed all diligence to cauſe embrace and promove both together in all parts of the Catholick Church, whereby, as the ſo oft cited Author, infinite damage was done thereunto, Catholick Biſhops depoſed, the Beauty of Churches defaced, Order ruined, **Images broken**, the Catholick Religion every where went to wrack, and all things in diſturbance and Confuſion. But eſpecially the *Princes* felt the mortal Effects of thoſe poiſonous Proteſtant Doctrines wherever they got uppermoſt, whether in *Germany*, *France*, or the *Netherlands*.

In *Germany*, the Electors dared ſet up the *Proteſtant Religion* without the Emperours leave, in their own Territories; and when profeſſed, dared by Arms defend that and their Subjects Lives, as well as aſſiſt their Brother Hereticks of *France*, in which how wickedly they acted, and how God blaſted and curſed their Enterprizes, ſee *p.* 94. *Book* 3. And *try if the Relation* thereof will not cauſe ye abominate ſuch practices; if not, the Dr. hath pawn'd his Credit and Honour to no purpoſe.

As concerning the *Netherlands*, to ſome of which (as *p.* 90.) ſome *well-meaning* but *weak* Prince had granted ſeveral Indemnities and Priviledges, when ſucceeding Princes more puiſſant

and wise, who were satisfied in that usefull Maxim, That they were not *Slaves to their Oaths*, had been pleased to revoke them, and bring their Subjects into that *State of Slavery*, which so many great men have assured us is the very *Primitive State of Nature*; those wicked Countreys, I say, dared defend their Liberties; and albe there may be somewhat of Truth in it, that many Catholicks as well as hereticks embarqued in the affair, yet we may safely say they were *meer rotten Hereticks at Heart*, or they would never have therein acted. But the open ones were undoubtedly the most active in that Rebellion, under their Head, *William* Prince of *Orange*, whose Family was looked upon by them as the main support of their sinking Cause in all those parts of *Europe*, and who slily pretending to be a good Catholick, was all the while a *secret Lutheran Heretick*, which Heresie was even bred in his Bone, having suckt it with his Mothers Milk; but yet for this very Reason he left them, and turned *Calvinist*, (because he found *the Calvinists men of another mettal, more quick and stirring, and easily exasperated against their Governours, from the by-named Principles, and consequently more fit to advance his Purposes.*) But an ordinary Character for one whom his Flatterers call'd the Saviour of the Protestants, and one of the bravest Princes in *Christendom*: But yet the best this (you may judge how) *unprejudiced Author* thought his due, *p.* 99. But see how Vengeance overtook this their Ringleader in the height of all his Glory: For being at *Delph's* on the 10*th.* of *June*, 1584. a brisk young Fellow did excellent service for the Catholick Cause, by presenting him with three poyson'd Bullets, whereof he immediately dyed: From whom lineally descends one who is now as great a Plague to the Holy Church of *Rome*, and as much a Darling of that contrary Party, and has *yet* been flattered by Fortune with as much Glory as this his Ancestor. But notwithstanding the cutting off this Head, as has been said, more sprung up, those in this Countrey turned out their Sovereign *Philip* the 2*d.* and have ever since pretended to be *Free States* and *High and Mighty Lords*: Not without the assistance, as will be hereafter accounted, of the Heretical Queen and Parliament of *England*.

This in the *Netherlands*. Neither were their Plots in *France* less numerous. For as much as the *Genevian* Schism daily getting Ground in that Kingdom, several Princes of the Blood were at several times corrupted thereby both in their Faith and Allegiance,

legiance, and highly guilty of Leſe-Majeſty againſt their Soveraign. For example, that notorious *Coligny*, who with his Party ſo often appeared in Rebellion againſt his Soveraigns the *Guiſes*, who, *under* the King ruled all *France*, or rather *over* him: And that the Actions of him and his Party were encouraged by *Calvin*, and Miniſters ſent from *Geneva*, on purpoſe to preach the People into Rebellion, *p.* 53. is as clearly proven in the ſame page from two infallible Arguments: becauſe the Pope was ſo perſwaded, and becauſe *Calvin* writing to *Bullinger* of thoſe Actions, extreamly diſapproves and condemns them. It is as certain that *Beza* himſelf, and the Admiral promiſed *Poltrot* the *Aſſaſſine* all the reward this, and the other World could afford, to murther the brave Duke of *Guiſe*, the unreconcileable Enemy of the Hereticks: And this the confeſſion of the Murtherer, (who could have no other ends in it than to ſpeak his Conſcience, *p.* 68.) having no force put upon him to oblige him to a Lie, being only *diverted* upon the Rack in the moſt exquiſite Torments a Man could endure, ſufficiently ſatisfied moſt men of the truth of: For on the other ſide, *Beza* and the Admiral had not impudence ſo much as to vindicate themſelves from this accuſation any other way, than by the moſt publick and ſolemn Manifeſto's, Declarations, and Proteſtations of their Innocence to their dying day: — *But they were known to be Calviniſts both, and therefore no great heed to be given to what they ſay.*

About the ſame time, to conſummate their Treaſons, they called in Forreign Aid, for no other pretence but to ſecure their *Liberties* and *Religion*, *p.* 69. (namely, the *Engliſh* Hereticks, and by thus giving up their Country as a prey to the luſt of thoſe Strangers, the ancient Enemies of that Crown, who pretended ſtill to the Dukedom of *Normandy*, were guilty of an Action of ſuch a Diſloyal unpolitick Nature, as no pretence of Zeal could either qualifie or excuſe) which wickedneſs on the *Engliſh* ſide, in aſſiſting thoſe Rebels was puniſhed, as *Heylin* tells the World in the bygone Lines, with croſs winds, ill ſucceſs, and infectious Diſeaſes. See the difference between the *Good Mans modeſt Judgment*, and that of a Puritanical Queen and Parliament, who being as well as the *Hugonots*, poſſeſt with the Principles of their Mother City, dared for want of more Grace, call *this War*, *juſt* and *neceſſary*, and even *religious*, in their *acts* for a *Subſidy* to carry it on: But more of this in the Affairs of *England*. Let us now look back to the

event of all their Rebellion and Conspiracies in *France*. The Churches vengeance lited upon them unexpectedly, and destroyed above Thirty thousand, with their Ring-leader the Admiral, on Black *Bartholomew*-day, 1572. without giving them time to say their Heretical Prayers before they went into the other World: Which action in a time of profoundest peace, under the fairest pretences, against the most solemn Oaths, upon no provocation, plotted and accomplished against so many Innocents (as their Friends call them, supposing it possible that a *Calviniſt* can be so) is by those who favour them exclaimed against, as one of the most brutish, barbarous, and bloody Villanies since *Herod*, and before the *Irish* Massacre.

And accordingly observe with what warmth, zeal, and just detestation the Dr. gives an account concerning it, in *p.* 75. ——[The celebrating of the Wedding in the Death of the Admiral on St. *Bartholomew*'s day, and the Slaughter of thirty Thousand men within few days after.] —And further he saith not.

It is time now to come to the Affairs in *England*, wherein we are more immediately touched, and of *Calvins* intermedling here with what he had nothing to do with, nor received any thanks for, that is to say the *Reformation of our Church*: —But indeed planting his too fruitful seeds of Schisms & Seditions amongst us.

But *Cranmer* and *Ridley* knew so well the Temper of the man, and how *pragmatical* he had been where ever he got in, (*p.* 236, —and 7.) and how destructive his Notions were to the Sacred Hierarchy, that they would have nothing to do with him or his Assistance. On this he wrote to the Young King himself, thinking to seduce him; and had at last, as well as the Heretick Bishops about him in effect instilled into him so much Piety, Temper and Moderation; that as the same Author remarkably has it in such memorable words as deserved to have been ingraven and eternized on his own Statue of Brass, **It was none of the infelicities of the Church of** England **that this Prince died so early.**

But what yet deeper designs he managed at this time against the Church, and how he plotted the forming of it after his own Model, we may more than conjecture from the Letters of a vigilant Catholick, found in Queen *Mary's* Closet, of **Sanguine Memory**, and communicated to Queen *Elizabeth* some years after her coming to the Crown by a Minister of State; wherein the politick Priest acquaints his Correspondent that it was the result

result of the most refined Thoughts in their Communion, by all means to heighten animosities among Hereticks, their uniting having been feared, and terribly alarmed the Romish See, in as much as *Calvin* himself had made Proposals to young *Edward*, on some terms to admit of Episcopacy among the forreign Protestants, to joyn all in the same Confession of Faith, and acknowledge that King their Protector and Head, which would have been of fatal consequence to the Catholick Cause, on which account they bent their utmost endeavours to have his proffers rejected, and accordingly accomplished the same. When this was shown Queen *Elizabeth*, she protested she had rather than half a years Revenue her Brother had seen this, and then a years that she her self had seen it before: But what matter is it what Queen *Besses* judgment was in the case? She will have enough to do to answer for her self, whose Reign we are now come to.

In whose long, should I add tedious reign, all the Church and State began to contract those ill humours which afterwards overrun both, and made us a scorn to On-lookers, then, since, and now. It was then that the open professed Puritan fell foul on *sundry Rites and Ceremonies, as the Cross, Surplice*, &c. as stinking so much of *Romish* Superstition, complaining moreover the Church wanted farther refining. But what could they have done had not the Moderate Men joyned their Cause, and promoted it more than they themselves could have done? For albe they were satisfied in the rationality of all those Ecclesiastical Decreets and usages; yet for the sake of Peace, and quieting those Complainants, and easing their Consciences, and avoiding the scandal of Schism, in those particulars they were inclining towards a Relaxation; nay, had great hopes also to have accomplished this their notorious Plot and Design, had not the ever Loyal Catholick party in meer zeal for the *Protestant Religion, by Law established*, obstructed their intentions, and baffled their hopes: So saith Bishop *Horn* in a Letter to that Arch-Heretick *Bullinger* at *Zurich* about this time. We have laboured, saith he, to get the Act of *Garments*, &c. to be repealed, and had obtained it the last Session of Parliament, *and hope to accomplish it in this, had not the Papists hindered it*; and several more of them write to the same purpose, albeit they had before but overmuch damaged the Church, by perswading the Queen to have *Images* removed therefrom.

The

See we nextly, how these subtle Serpents prevailed with that Queen to be in a Plot against her self, and embarqued the Lords and Commons in the same design: This they accomplished by inducing sundry principles destructive to power General, and absolute Impery both into her Judgment, and her Kingdoms, whether Laity, or Clergy; namely, That *Kings might be resisted* if they endeavoured to destroy their Subjects: which position they contrived a Bishop well inclined to their party should impudently write, and in barefaced print dedicate to the Queen; with whom that and such advice had such success that she assisted the rebellious Subjects both of *France* and *Holland*, against their Liege Lords and Tyrants, the Kings of *France* and *Spain*. Whereunto the Lords Spiritual and Temporal, as being likewise sowred with the same Leven, entirely consented and granted liberal supplies therefore, and the Clergy subsidies, daring moreover in their very Acts of Parliament, stile these just, necessary, and religious purposes, from which practice how is it possible but evil-minded Nations will subsume, That if Queen, Lords and Commons, if Clergy and Laity, persons of all Estates and all Characters, once and again did own and defend, assist and promove such an action, they either were all the grandest Hypocrites, or else did truly in their judgment think it was in some cases lawful to defend Religion and Rights by Arms, and by consequence lop off that luxuriant Branch of power, whereby Princes might how they please use their Subjects, and be worshipped by them as a certain *great Prince* is by the *Indians*, that he may do them no harm.

Furthermore, may it not be worth pain to find what influence *Beza* and his *Hugonots*, with other *Calvinists* and *Zuinglians* had upon ours in this Reign? The *English* Puritans were almost resolved to leave the Church, and make an open Schism: *Beza* with design to injure us more by their *staying in* and distracting all, writ a Letter to them, perswading them for avoiding the mischiefs certain on such a Breach, to continue still in the Church, and use those Ceremonies required, although not declare they judged them *lawful*, whereas they did not: Some would think this argued much *Temper* and *Christianity*, but they must be mistaken, seeing it is as impossible for one of *Beza* his Kidney to do a good Action, as to be a good Man. Howsoever, hereupon they did continue, although it is a doubt soon assoil'd, *Whether or no their room would not have been better than their Company?*

It is a very melancholly consideration how many great Men among us were leaning to these same Opinions, — *Horn* before mentioned, *Grindal* himself, with many other Prelates, and, as we are told, a great part of

of one *Convocation*. And in the State, *Knollis*, *Leicester*, *North*, &c. all judging that on Account of much Mischief in that and succeeding Ages, felt and foreseen by some things called by them *Not Essential* to our Church, they might with much more profit than damage suffer some retrenchment. But these their Wishes and Plots succeeding as well as *Hackers*, *Coppinger's*, *&c.* Blasphemies ( which yet we cannot perswade them to own ) all fell to the ground, without any Fruit to their content during her Reign : In which even the defection of the Papists from our Communion, which they joyn'd the first ten Years, is by the admirable *Heylin* charged on these same Persons as a perfect branch of their PLOT, in *p.* 259. Notwithstanding the World is so unhappily mistaken as to think the direct contrary. Consequently, what more clear than that all the Attempts made on that Queen by the Papists, *Parry's* Conspiracy, *Rabbington's*, the Queen of *Scotts*, and even 88. it self, and the *Spanish Invasion*, are justly chargable on this Party ; and therefore, — *Christianos ad Leones!*

The succeeding Reign of K. *James* would afford a very large Field, and tempt to expatiate on their Plots therein : As their *Sham-Plot of the Gun-Powder Treason*, thrown upon the Catholiques to render them odious, albeit they have so frequently, when thereon interrogate, assured the World it was a meer trick of *Cecils*, ( their Religion not permitting them to equivocate or lye ) with others truly innumerable. We might furthermore account somewhat of their principal Plotters, the strongest Fautors of the Moderate Party, namely, *Abbot*, (and his Followers and Admirers,) who refused to Judge in so lushious a Case as that of the *Lady Essex's Virginity*. But this, and the *PLOT* at *Hampton-Court*, with that when they brought their Abetters Hands by the *thousands*, must be briefly past over, to make way for what is of more concern in the time of his Successor : For whatever subterfuge may be taken for other Reigns Transactions, those which occurred during that of K. *Charles* the first, of blessed Memory, were written with a *Sun-beam*, yea, engraven as deep as those infamous *Stigmes* in the brows of their great Champions, and shall be as clearly proven against them in the ensuing Paragraphs.

That Prince was hardly warm in his Throne, but the *PLOT* before begun, was carryed on with more life than ever, to set up the Faction in Church and State, and destroy the wholsome Government in both established. Pursuantly whereunto, they and the Party which favoured them of our own, caused Delate sundry of the Kings Ministers, questioned that supream, imperial, absolute, unaccountable, illimited Power, so oft insinuated as inseperably inherent in the Crown of *England* : Pretended things were not well managed, good Men not advanced, Viciousness not restrained, but encouraged, the Laws not executed against Popish Recusants, but suspended, the Trust concredited not observed, Money illegally exacted, and Property invaded, and finally no hope left to have things fairly remedyed, subsuming that Arms were necessary and lawful to remove ill Counsellors, and vindicate Liberties, though pretending the Kings Name and Authority, until their Plot was ripe, and the Moderate Men and they together

ruin'd three of the best Kingdoms, and one of the best Princes in the World. How great the opprobry of this Action was, is obvious to be cognosced by all the World. But suffice these Arguments subsequent to make it plainer if any need were; and that this great Cry was entirely without any reason at all, and they who made it, ventured their Lives, and lost their Blood, only to have *Abners* Elegy. Because,

1. Our Liberties had no Invasion: Some small things might be, as are in the best Governments, but not worth minding nor speaking of; — only sending all over *England*, to demand Money by Prerogative, without Parliament, and force the stubborn and rebellious, who refused to give to *Cæsar* the things which were *not Cæsars*, suffer Confinement for their pervicacity. Moreover, our Religion was not in jeopardy, nor our Laws transgressed, inasmuch as albeit some hundreds of Popish Recusants were liberated from legal durance, and likewise the Popes Nuntio was here actually resiant, and PLOTS discovered, and offer'd to be Deponed, against the Kings Person, and Government, and Laws, by the *Romans:* Moreover, albeit that the Queen was a zealous propugner of their Religion, and likewise mortally averted the Protestants Name and thing; and was so entirely trusted, as to obtain and dispose blank Commissions, of which Use bad enough was made, yet still we behoved to contradict our own senses, and in no wise believe that either our Laws or Religion were indangered.

Furthermore, It ought be well adverted, what sore Mischief Moderation wrought in the Councils and Actions of that Age, seeing those enstiled Moderate Men, the *Trimmers* of that Dispensation, were even more noxious and obnoxious than others openly enlisted, as was observed in the Reigns by-gone, and shall be in that succeeding. They were in the *State* for capitulating with Soveraignty, preserving Liberty, their great *Diana*, nor thought it damnable to keep their own by any lawful means, or refuse to part with it, saving in a Parliamentary way. In *Church* for Accommodation and Moderation, and rather inclining to favour the Dissenter than the Catholick, — Accordingly not over fond of Additions or Superstructures, or refinings on the Ceremonies: They believed a Man might be saved by the *Merits* of Jesus, without *Bowing* at his *Name* within Church, and Swearing by it as soon as he came out: That it was not absolutely necessary to Salvation to have the Church-windows rendered Devout, by darkning them with Pictures of the Trinity: That it was not a mortal Sin to call the *Altar* a *Table*; nor of the Essence of the Sacrament, to have *that* railed in: Nay worse, they believed a *Calvinist* might be saved, and dared hope as much of *Jack Calvin* himself, (though many others would as soon be of *Origens* charitable Opinion, that the Devil might.) Neither did they conclude all those were *Reprobates* who believed *Predestination:* They thought by Dr. *Heylins* leave, it was lawful, yea even Praise-worthy, to keep the Lords-day as a Sabbath, and that time as well full out imployed in reading Gods Word, and singing Psalms, as in playing at Foot-ball or Morrice-dancing; Nay, to lay open the very Core

of those Fanatical Pustles and Blains that infected the sick Nation, they would have been condescending to amove, or leave indifferent the Cross, and Surplice themselves, to save the Souls of their weak Brethren, and induce Peace and Unity in the Church. What need we Name all who promoted these pernicious Designs, and avowed the by-Named Principles? Who more noticed that way then the Puritanical *Usher*— Of whom need we any worse Character, then that the *Dissenters Honoured and Loved him?* Who was nothing else, as Dr. *Heilyn* so much his Superiour equally in Learning, Piety, Gravity, and good Nature, tells the World, *but a walking Booksellers Shop, with a deal of old Lumber in his Head*, and who was Notoriously Puritanical in most Points of their forementioned Creed. Of the same Batch was the Bishop of *Lincoln*— The Name— and— Thing Man. Bishop *Downham*. *Prideaux* Bishop of *Worcester*. Bishop *Wilkins*, who might as soon get to the Moon in one of his own Chariots, as accomplish the less improbable project of Union with these Dissenters, to whom he was himself too near ally'd— One Fanatical Principle more I had even slipt, to which, all these forementioned, and numbers of the same Leven, were almost Sworn; namely, That *his Holiness was Antichrist*, and his Metropolis the Famous City of *Rome*, meer *Babylon* — *Wherein* he that cannot *Smell*, a Notorious **Plot** against the very Root of all Government, has no *Nose*. For his Holiness, being it is well known, a great *Temporal Prince*, this reflecting upon him in that Capacity, does so likewise upon *all others*; on which account, no wise Prince would suffer those in his Dominions, who defend such a Dangerous Maxime. Let me add the reviving that unmannerly Position in the late Disputations against the Catholicks, after it had been given them so frankly by so many great Doctors, the asserting and vindicating, and *almost quoting Homily for it*, could bode no good to the Church, but too plainly indigitate that some designs were hatching, which have since been produced into Maturity.

*But to return from this Digression*, while I am describing to my unwary Countrey-men, the **Plots** and Designs of bad Men in this Reign, and the Brooding mischiefs of *Fatal*

*Moderation*; let not those excellent Persons be forgot, who stemm'd the Tide against it, or rather rush'd down the Stream, and overbore all Opposers; like good Souldiers very generously letting the Ship split all to Shivers, and sink to the bottom, rather then *suffer any Interloping*.

Shall those great Names *Sibthorp* and *Manwaring* be ever forgotten, or how bravely and freely, like Kings, they gave to the King? — It is true, it was what was none of their own, — but there's the rarity, — it is mean and vulgar, only to give what is so: — but to give Rights of Kingdoms, Power of Parliaments, Liberty of levying what Taxes he pleased, without the old dull Formalities of saying, *By—your—leave*, to the Lords and Commons, and of the other side Preaching the People into damnation, if the stingy VVretches should refuse even to send their *Heads in a Bandbox*, if it were their Soveraigns will and pleasure to ask for them. This in good truth, was worth both *giving and taking*, and really deserved between Man and Man, as good a Deanry or Bishoprick, in consideration, as any in *England*.

*Of the other side*, — the making so many Complements, kind Faces and Cringes, to his *Holiness* at *Rome*; the leaning that way in a just detestation of *Fanatical Zeal*, which swagg'd to the other; The pressing the very highest Pinnacles, nay *Vanes* of what one meetly enough Terms *Sesquiconformity*, — The abominating and allmost excommunicating all Forreign Churches, — The running down Law, *Ignoramus Lawyers* (*Selden*, and such like) and the sawcy Tribe of *Jack-Gentlemen*. — These were some of the Noble Expedients, by which those Worthy Men opposed the faction, and took such effectual care to prevent and cure the Schism in Church and State, and all deplorable effects thereafter arising.

*Among those memorable Persons*, signally Instrumental therein, let us by no means forget the Grave, Ingenuous, and good Natured Dr. *Heylin*. How much is really owing to his pains and honesty, we have already occasionally accounted, though too much can scarce be said on such a subject, of whose truly remarkable works, and those two espe-

eſpecially, *His Hiſtory of the Reformation and the Presbyterians*,— we may without invidious reflections or compariſons boldly affirm, that hardly ever were two Books written them like, and that they deſerve only to be compared with another one.— And while the ſenſible part of Mankind, and all thoſe who are *firm* and *right*, are but ſatisfied of it, let the *Diſſenters and Trimmers* in *England* bark on at them, and raile at the *Diſcovery* of their frequent plots therein contain'd, and inſinuate as they will ſcarce fail, that it is a great Queſtion if he belyes and abuſes the Church of *England*, more in one, or themſelves in the other. But notwithſtanding all this heap of calumnies, and others of the ſame kind, in a *late Hiſtory of the Reformation*, enviouſly caſt upon him by a little Scribler, whom the Vicar of *Coſmus-Bene* has ſoundly jerkt up for his pains; I ſay in ſpight of this and a thouſand times more, the *Doctor* is by all unprejudiced Perſons acknowledged to be one of that undoubted Veracity, that they no more queſtion one Iota of the Truth of either of thoſe Hiſtories,— then they do the ſame Authors famous Account of St. *George* who kill'd the Dragon, and the ſeven Champions of Chriſtendom.

*But graver and ſadder matters exact more ſeriouſneſs.* Theſe perillous Perſons, the Subjects of the *preſent Diſcovery*, carried matters yet much higher, and having firſt ſeduced a vaſt Body of the *Church of England* into their cauſe, and much the larger part of both Houſes of Parliament, at that time to take Arms for the vindication of thoſe *Liberties*, and that *Religion*, they, you ſee how unjuſtly, pretended in ſo much danger; Nay, having inſinuated (*as they are certainly a very cunning ſort of People*) ſome of their own principles into the King himſelf, who had formerly aſſiſted the French Proteſtants againſt the oppreſſions and contraventions of their own King; and ſo fully imbibed him with the Lawfulneſs thereof, that to the *very day of his Martyrdom*, after the ſevereſt examination of his cloſeſt thoughts, and acknowledging ſome evils, which reaſon of State had, he thought, puſh'd him on formerly; he yet never was known to look on thls as any Sin or Error, in word or writing, though grantedly ſo pious a Man, and of ſo tender a Conſcience.

*After they had by these Methods*, and a long War, ruin'd the *Royal Interest* and Family, they consummated all in the most execrable of Villanies— Erecting a pretended Court of Justice; whereon by a Process for that end intented before them, they condemn'd, and (I had allmost said) Crucified their Lord and Master. They will deny this without doubt, as confidently as they were Innocent; charge the guiltless Catholicks as guilty of contriving, effecting, and rejoycingat it, and pretend their detestation of a Fact so Divelishly Barbarous and Inhumane.— For defence of the Poor Catholicks, against their calumnies, suffice it, they have no Solid Argument to make good their Assertion— only—that during the War, more Papists were in the Rebels Army then the Royal side, — as appears by a Publick Proclamation under that *Martyrs* own Hand. That his Death was before consulted and agreed on at *Rome*, and in the *Sorbonne*. That several known Priests were actually present, some disguisedly, even in Office, and assisting at that *Execrable Villany*. That there was publick Joy and Triumph *thereupon*, and a Sword flourish'd over his Head by a *Jesuit*, when it was accomplish'd; but these are Arguments must be blown away, instead of being answered.

And under the same *Class*, may we rank the excuse of the Party against their having any Hand in this *Innocent Blood*. They urge forsooth— That the ends of VVar attain'd, they were now, and had been openly for Peace,— were satisfyed with the Kings Concessions, embraced a Treaty, even agreed on Terms, expected to have made themselves and him happy. That the House of Lords, Commons, City and Country, were all of this mind. That it was only the Usurper and his Army, who acted what was thereafter done; yet not daring attempt it until the City was disarmed, the House of Lords dissolved, the Commons purged and altered. That when the *Usurpers* intent was perceived, seventy odd of their Ministers went in a Body to him, disswaded him from it, remonstrated against it,— and when the fatal blow was over, regretted it as deeply, bewayl'd it as truly, as a Mother would have done the untimely Death of her only Child. That there were of their Number,

ber, who after all Entreaties, Careſſes and Perſwaſions, abſolutely refuſed ever to ſee him more. That for this and other as Pregnant Reaſons, they no more think the Body of them, either indiſcriminately or eminently concerned in the action, then in all the wild and wicked blaſphemies and immoralities of the *Ranters*, and other Enthuſiaſts of that Age; which thereafter peſterd and expoſed the Nation, and which with juſt as much Reaſon are by their Enemies moſt injuriouſly charged upon them.— But all this, as in the caſe aforeſaid, it is not worth the while to attempt to Anſwer.

It is time now to remind my loving Countrymen of what many of them as well as I my ſelf, if they will take the pains of Reflection, cannot chuſe but remember, to wit, the reſtleſs Endeavours and Intrigues of that Party, who you ſee have been **plotters** from their very Cradles, ſince the happy period of the Reſtauration.

At which time the Expectations of the Faction and their Friends, could not but be great, and their hopes extreamly Sanguine, to attain their long deſired ends— of *confounding* the Church by *uniting* unto it, or, as they and theirs would rather Phraſe it, happily cloſing the long bleeding Wounds of theſe Kingdoms.

And how all things ſeemed that way diſpoſed, had not Providence, and ſome good Catholique Friends, ordered it otherwiſe, is a melancholy reflexion to any true Lover of his Country and Religion. For the long and fatal miſchiefs,— the ſins and ſcandal, and ſhame and opprobry, and yet uncured Wounds given and taken of all ſides, for what was not worth half the coſt and pains, had inclined many conſidering Men to deſire an end of them, by taking away the very Root of theſe diſtempers, to wit, our unhappy Diviſions, with which none but were ſufficiently tired.— Thereupon fair advances were made, and ſtrong inclinations, even in the Heads of Parties, to make an end of what they were ſo much aſhamed of.

Followed next the Conference at the *Savoy*, wherein ten to one but the Work had been accompliſh'd, many deep Heads being laid together on the Deſign, which had it been done,

done, who can guess the Mischiefs had thereupon succeeded inevitably? The poor Catholicks must never have hoped to have breathed, or had one push more for *Holy Mother* Trade had flourished, *England* had been strong, famous, and invincible. (What to do, but to make it Proud and Factious?) The *Most Christian King* had never arrived to that height of Grandeur and Glory in Plundering, Burning, Massacring his own, and all other Nations in *Europe*, and letting in the yet *more Christian Turk* on the other side of *Germany*, had we been all well at home, and fit to keep our ancient Station, the Ballance of *Europe*. All those Heats and Ferments amongst us had been avoided, and a great deal of brave Blood unspilt, or made better use of. (But as for that, being such as enclined to this Party, you will say no great matter.) Peace, Quietness, and Eternal Security had been entail'd on these Nations to future Ages, instead of still remaining Spite, Malice, and such Animosities, as God knows when we shall see the end of them — (But what then had become of *Doctors Commons*?) so that after all plausible Pretences, you see there lie very heavy Inconveniences of the other side, besides some yet to be named, to over-balance this Union then **plotted**—How nimble were Bishop *Wilkins* and others, pretendedly ours, how concern'd and intent on this fruitless *Embryo*, and how handsomely were they and the hopes of the Faction disappointed by that means, and for these yet further weighty and subsequent Reasons.

Had it come to maturity, and the People of *England* had leisure to be all intent on the common Good both here and abroad, in probability a Favourite certain could not have grown so great and topping as he afterwards did, on the Ruins of his Countries Liberties and Glory.

Moreover neither had the Royal *Power* been exalted, nor Prerogative extended to signifie what the King and his Judges thought *meet*; or those Rights which cost our foolish Ancestors so much Blood and so many thousand Lives, generously sacrificed to our Resentments, had not the breach been left open, and opportunity still to play *Party against Party*, when thought necessary by State-Ministers.

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The prudent Means used to hinder what would certainly have obstructed these great Ends, were near one and the same on both *Parties*. That is to say, Exasperating former Sufferers, rubbing their old Gauls and Wounds, fore-telling future Repetitions of the same; Encouraging both sides to stand upon higher Terms then of themselves enclined to, assuring them they should be granted, smiles on those were most averse to Union, of the stiffest, sowerest, straitest-lac'd Consciences or Humours, frowns and slights on the contrary, who might look for their next Preferments in Heaven. By which happy Methods, the **plot** was prevented, the **Schisms** perpetuated, and all broken in pieces.

See but what Councils this threw the moderate Men upon soon after, how it exasperated and enraged them, and what Calumnies they invented on the State, in succeeding times, to bring about their Ends.

One of the most Notorious of which was, The Two Royal Brothers being Reconciled to the See of *Rome* before their return. It was, truth is, an unlucky Motto placed on the Pedestal of the then Duke of *York*'s Statue, at their Triumphant Entrance into *London*, in the Year 1660, out of the Poet, *Magnæ Spes altera Romæ*; The *Second* Mighty Hope of *Rome* It is also as unhappy a Circumstance, that we have the *Word* of this *second Hope* (that *Word never yet forfeited*) that the *first* made good the *implied* Character, and died as he had in his Heart *lived* in the *Roman Communion*. But yet again we have his *own Royal Word* so often of his being cordial in the *Protestant*, that it must still remain a *Moot-case*, whether of the two we are to believe.

Other as Pernicious Insinuations they had, were, That the Nation grew sensibly and notoriously Debauch'd, and such as would not be Courtly enough to kick their Wives out of Bed and House too, and take a Thing genteeler in their room, were counted and named *Arrant Fanaticks*, and Enemies to the Government, no good Church-Men, Loyal, nor any thing else that was good or fit for Preferment. Yea, that the Influence and Poyson of those Cursed Practices to make Men Villains and Atheists that they might be fit for Slaves and Papists, prevail'd so strongly, and was rooted so deeply, that it is not yet eradicated, and is like to find work for one Age more, as it then produced a Fire and Plague, both too weak to conquer it.

The

The last of which, the *Fire*, they are so impudent to charge on the *Papists*; albeit they have not a syllable for it, but some old bundles of Depositions thereanent before the House of Commons. The Positive Confessions of Parties engaged in it; and a disaffected Inscription on the *Monument* since razed; but on the other side two or three whole *Observators* contrair thereunto. By the way see a certain Mark who are in this **plot** all along discovered—Namely, whoever believes the *Papists* burnt the City, and the Duke had any hand in it—And all who dare be so impudent, deserve as sound a Fine as *He that now holds his Head so high.*

The next Method they had to blacken the *Government* and Innocent *Catholicks* together, was the **pretended popish plot.** As for *Coleman*'s *Letters*, whereof they so much flourish, how easily might they be forged by that Party, or which is more likely, he himself a *Fanatick*, or what is more dangerous a Beast, a Trimmer in his heart, contriving all only to disgrace his good Master, and being hang'd for nothing but *the good of the Cause*—And for all the rest of the **plot**, *Roger*'s *Writing*, and *Oats* his *Whipping* has sunk it so deep, that it it must never expect to rise more, till King *James* comes back to *White-hall*.

To let pass their **plot** to *Exclude their Lawful Soveraign*, and when that fail'd, their infamous Conspiracy to *Blunderbuss* the *King and all the Royal-Coach-Horses* at the *Rie-house*, which they as well as the *Jesuits* had Impudence enough at their Deaths to profess themselves as *Innocent of as the Child unborn.* To omit that, and their contumacious Refusals to deliver up *Charters*, and all the *musty Liberties* of their Fore-fathers——Go but into King *James* the Second's Reign, and if you do not see enough of their Practices to surfeit you, never believe *Heylin*, *Roger*, or me again.

How eagerly those *Gudgeons* leapt at the *Toleration*; how greedily they swallow'd it, what *universal* unanimous *Addresses* they made, how many Masters of Misrule left off their *Ordinary Occupation* of Tinkers, Glovers, and Coffee-Men, and took up the *Extraordinary Vocation* of Test-Menders, Government-Patchers, and Regulators—— Who has yet forgot? Or how eagerly and universally they sided with their Enemies to destroy the Church?

What matters it if they pretend in their Defence, that their *accepting* the Toleration, amounted to no more then not plainly telling the King they would not take it, whereas they ought to have Petition'd him to have set the Rabble once more a pulling down their *Meeting-houses* about their Ears. Or further, that they were *Flesh and Blood*, and being surprized with unwonted *Ease*, after what is better *forgotten* then recounted, should some few of them run too far before they stopt to see where they were going. That those who went thorough with it, were for the most part only the meanest of their Rascality; scarce a

Man

Man of Name or Credit engaged, and all their Body plainly disapproving it. That the *Addresses* were nothing but *words* without *Hearts* or *Hands* either——unless a very few, and those *dirty* ones, and such as writ more *Marks* than *Names*. That they Honour'd and Reverenc'd the Clergy Established, for their Vigorous and Noble Defence of both *Law* and *Gospel* by their *Writings* and *Sufferings*, and no Persons in *England* more sincere and hearty Rejoycers at the *Delivery* of the *Bishops*, or more satisfied with their Behaviour —— This, I say, is their *Plea*—But there is an easie way of Answering it altogether, for it might be troublesome to do it by *piece-meal*, and that is, *over-ruling* it—and there is an end of it. After adding —— That the Moderate-Men notoriously joyn'd them in *Disobedience* all this Reign. The *Bishops* before-mentioned — *Maudlin Colledge*,—*Oxford*,—*Cambridge*, Towns and Corporations, refusing to give Liberties, and Religion, Plotting in Concert with *Fanaticks*, and not *fearing the Wrath of the King*.

It is now high time, and no doubt the Reader greedily expects it, to enquire what further Steps they have made in their continued Conspiracy, since the last great *Turn of Affairs*——— which is here my particular Province to Declare and *Depone*, if need be, and for which intent principally I undertook this present Task.

That their Old **Plot** is still on Foot, to accomplish those by named Designs, no honest Man but firmly believes as much as I my self do, it is the general Discourse of both City and Country. How far they have proceeded therein, and the Methods they have lately used, and do so at present, to bring it to Perfection; a grateful and usefull Work, deign to accept, O Reader! from one who has had the Misfortune to know but too much in that Affair.

The main stroke of their design, was to infect all Degrees of the Nation with their *by-gone Maxims*, concerning *Government and Allegiance*——— whereunto we are indebted for all the late and present *HURLY-BURLY*. For had the People still continued in their old *Governable* Opinion, that their *Throats were to be cut for Gods Sake*; and they where by no means to lift up their Hands against his Anointed, though to repel the Stab of a Villain, Commissionated by him ——— Had they but remained possessed with that *furious desire of Martyrdom*, some of the Primitive Christians were, and run their Necks into the Noose, as fast as they themselves upon Racks, Wheels, and Wild Beasts: Had we still believed a King to be *such an Image of the Divinity*, that he could no more cease to be what he is, then that can——— But that the Obligation of all the rest of Mankind, to the first born of *Adam*, and so downwards in the *Patriarchal Line*, by *Fergus* the first to King *James*, were Inviolable and Eternal, and an *Unpardonable Sin* on any account whatsoever, to oppose or infringe it——— Then undoubtedly we had still continued, I say, not in the same, but a much

less pittiable Condition, then we were before *OUR GREAT DELIVERANCE*—as it must be called. It was the parting with these Principles made way for what since hapned, *and indeed drove the King away* more effectually then either his *own Conscience*, or the Princes Army. Now whence came this alteration, but from such Principles as before Named, Industriously Disseminated, we may know by whom, *and now alas, embrac'd by every Body.*

Oh! Where is the Glory of *Passive Obedience!*—— The Honour of *Non Resistance!*—— The Decency, the Utility, the Bravery of those *Particularities*, and *Characteristicks*, of which our Enemies began very tartly, but a little too early, to *WISH—MUCH—GOOD—MIGHT—THEY—DO—US!* What a small Sacrifice had it been to have had Two or Three Hundred Thousand—Hereticks small Brains beat out, or *Weasons whittled*? and all the Churches in *England* whipt out of their Heritical Pravity, into *Catholick Mass Houses*? And how much better and more acceptable had this been, then thus for the *Moderate Men* to have run hand in hand with Fanaticks, and loaded us with so many Dung Carts full of Shame and Ignominy, *that we shall hardly ever be Sweet again*?

But observing there were many of their Party, after things were come to a kind of a Settlement; who seem contrary to all Government, Discontent and Murmuring at this, and all Affairs not managed the way, that pleased their Fancies; restless and uneasie, neither Fearing, nor Loving *God, nor the King*; for a Common-wealth, or rather Anarchy, and nothing at all: Of too good and keen Memory as to others Faults, and the *most forgetful things alive of their own*; desirous to embroil all again, like a troubled Sea ever working, muddy, and uneasie; *finally* down right against Monarchy and the Government Establisht in *Church and State*; and in a word, for all or none—— cunningly adverting I say, there were such Persons among them, and such as often made a great noise, and were noticed by all who valued their own Liberties, as Persons Dangerous, and to be suppressed: lest these should be thrown on the whole Party, and thereby injure and destroy them all, which they now began to apprehend; they totally disclaim and loudly protest against such *Persons and Actions*, most *uncivilly* refusing to own them or their Tenents, acknowledgeing there are so many of them they could be very well spared, and heartily wishing any other Party had them, also concluding, they could no where go, but they must meet some of their Fellows.

But the main *Hinge* of the design, the very *Poyson and Point of it*, is that which follows. They are desirous of having several *Essential Nails and Pins*, pull'd out of the Ecclesiastical Model, which they have been often enough told is of such an exact and nice Constitution, as the least Alteration therein, would Infallibly Ruine all the Building: *And if this be not a Plot, there was none to kill*

*the*

*the King at* New-Market. In this they had as many Abettors, as there are *Latitudinarians* in the Kingdom——— Some Notorious ones they had in the last Reigns, not now alive to help them, particularly *Judge Hales*, who was dipt in this Plot, *over Head and Ears*, and so lost to any Sence of Honour and Religion, as to be acquainted with *Baxter himself*. Several living both then and now——— *All the Moderate Divines*, once well met in a Lampoon, lashing them so smartly, that the Blood almost came thorough Gowns, Cassocks, and all, although they (*as their way is*) aver, that Vengeance fell on him who made it, being a little after accidentally kill'd in a Quarrel, (which is a Truth we cannot deny.)

Could we but *purge the Convocation*, how many of this Kidney might be garbled out of it; and especially, How thin would the *Upper House* remain? To tell Truth, there is hardly *any Distinction between these Moderate Men*, and those *Plotters* themselves, their desires being the same, whether in the Church or out of it, *Namely to have Alterations*. Whereafter, the Minds of Men are of late so notoriously Gadding, that it may be good Service, and a pardonable Digression, to insert sundry of the *closest* and most remarkable Arguments which have or may be urged against them, to confirm all that are not quite lost, of the *mischief and unreasonableness of Moderation*.

1. Because any such thing would mortally disoblidge all *good Catholicks*. Scandal is not to be given, they have had too much already, as was touch'd in the *Reign of Queen* Elizabeth—— Some its true beleive we ought to take more care of *disobliging our Friends*, then Enemies, and that we are not quite so distant from them as from the Papists, since three Articles are not so many, as almost all Nine and Thirty; and if those could Caress them, *how much more we?* And that on one, there is no hope of doing any good, as there is on the other——— But this it may be said, the second Argument takes off.

2. Because the parties complaining will never be satisfied— and so they say all, protest and resolve, *Man, Woman, and Child*— Whatever offers have, may, shall be made—— *never talk*,— *propose*,— *argue*,——— Here could we put in a Word, some would ask two or three short Questions—— *When? Where? What?* And till those were answered dispute no further— Let them alone and on unto the next

3. Because there are several Good Men which ought to be, and cannot be present at such Alterations— therefore they would not be Legal— If any says, who hinders them— they are very impertinent to ask such a Question as no Body can Answer.

*But there are more yet, as,*

4. Because by *Reasonable Ease* formerly promised them, is meant *none at all*— for if all they desire be *Unreasonable*, why then *a due Temper* is such a one, as all things were in before. Although it be extreamly probable, this neat Interpretation were not thought on when the *Act*

*wise* was made, any more then at present approved by such as then made it; yet all must confess, it was a dextrous turn, and as handsome a Trial of Skill, as any in that excellent Author who lately made use of it. [*The pretended History of the Convocation.*]

5. Because one may safely pronounce of every individual Word, Syllable, and Letter in Controversie—— That it can't, shan't, nor ought to be amended.

The two First Branches of the Argument, it is acknowledged are the strongest, it cannot— Because all things are so *Consummately* perfect, as to deny any Addition or Substraction. It shall not—— that showes Power, and what more great then—— *sic volo*—— on which account, not much need of the last. It ought not——— for several under Causes and Reasons. 1. Should we begin, there would be no ending, that is to say, there is no difference *between Staring and*, &c.

2. It would argue weakness— In other Terms would convince us *Fallible*, and as *mere Men* as our Forefathers— a most Egregious *Imputation!*

But there is one dormant Reason stronger then all these, and a Thousand more, which none but Friends are admitted to hear.

6. Because——— the late *King shall enjoy his own again*——— which is so clear by its own light, there needs no further Illustration; and if all these weighty ones prevail not to dissuade from *Luke-warm Moderation*, I know not what will——— *But do an Enemy Justice*, let us therefore to evite partiality, account what Arguments the party have for *Moderation and Accommodation*—— In which Reader you will still perceive more and more of the Venom of that *PLOT* they are now engaged in.

These momentous Arguments which they think carry Demonstrations in their Bellies for Moderation, and comprimising Differences, are only such weak ones as follow. The Glory of God, the Interest of *Europe*, the Good of *England*, and all the King's Majesties Dominions in general, and of all Parties, even particularly taken.

They pretend that God's Glory is engaged in it, because it would prevent sundry Scandals and inevitable Mischiefs in Religion. The *Atheist* would no more argue, that the great Duties of Natural and Revealed Religion, and Vice and Vertue themselves, about which there was such a noise and clutter, were nothing but trick and politick Contrivance, not believed by such as teach others to obey them; because he saw them as earnest, and more, for small Trifles, what they themselves acknowledged, but the Gawds and Trappings of Religion. Were this *Schism* cured, where-ever the fault lie, or whether of both sides, the People would be, they think, more solicitous about matters of more Concern, their Care and Study taken off from what is less considerable, and true Saving Christianity and a Good Life much more heeded, now almost totally neglected, since impossible for the mind of

of Man to be at once equally intent upon two different Objects. Furthermore many hainous Scandals avoided; whereas different Parties now ſnatch up and keep alive, whatever ill things they hear one of the other, not valuing how much common Chriſtianity is injured by their ſo doing. The very Office of the Miniſtry rendred vile and contemptible to the World; all Sacred Myſteries ſlighted and ridiculed. Yea, as different Parties are under or at the top of the Wheel, this murmuring and repining at them above; that preſſing and cruſhing ſuch as are below; which Miſchiefs they think it is impoſſible to evite, conſidering the Paſſions and Weakneſſes of even the beſt of Men, as long as there are different and ſeparate Intereſts and Communions.

And the next thing they urge (like ſubtile Plotters as they are) is, The Intereſt of *Europe*; pretending all Chriſtendom to be affected with *England*'s Concerns, that Iſland having been always accounted its Ballance, unleſs when we our ſelves break the Beam. Were we United here, how would the Raviſhers of *Europe*'s Liberties tremble, who already are not very ſecure? This has been *Touch'd* in another Reign, but deſerves, they think, deeper Conſideration. What one thing would *France* wiſh like a War within our own Bowels, to divert us from piercing into thoſe of his own Countrey, which if Matters continue as they are, the contrary is to be rather wiſhed than expected. Next to that, a Diviſion of our Councils, Intereſts, and Deſigns; whereupon Ill Men would ſtill work to widen them and diſtract us, muſt needs hugely gratifie him and all our Enemies.

And what would more conduce either to our Profit or Glory, they further urge? For even making Allowances for the Vanity every Nation has for its ſelf and for its Force, as well as a particular weakneſs that way wherewith we are charged by our Neighbours, how unjuſtly, lee others determine: One thing is certain, that in the Field there is not a braver People under the Sun, and Number for Number, we make our Party good againſt any Oppoſers whatſoever. I will not ſay, as one did, while *God ſtands Neuter*, but may, while he does *not fight againſt us*. Not to inſtance in our late Rancounters with our Slaves the *Iriſh*, for they ſeem onely made to be Kickt, Beaten, and Run away, all other *indifferent Judges* acknowledge it; on which account, and our happy ſcituation, none care to meddle with us if they could help it. So that were this preſent Rub well over, whoſe happy ſucceſs in the common courſe of things, nothing can hinder but our ſelves; nothing here but our new ſprouting curſed Animoſities, Diviſions, Fears, Jealouſies, and Whimſeys of one another, effectually making what we fear: Were this once well over, we might expect the Happineſs, Tranquility, Flouriſhing Wealth and Eaſe, which God only knows when we had, or now are like to have.

More-

Moreover they pretend it would be likewiſe the true Intereſt of every particular Party. Could this be proved and believ'd, without any doubt we ſhould be all Friends to Morrow. For ingenuouſly after all, *there* is the great *Diana* that ſets us together by the Ears. And, in truth, worth a Wiſe or Honeſt Man's Concern, every one being obliged to provide for his own Houſe, and ſecure his own Happineſs, ſo it be by lawful ways, and not contrary to Publick Good. But there we generally ſlip, few but minding more what they feel, than what they ſee. Unite theſe together, and the Buſineſs is done; to which they perſwade themſelves this plain account will much conduce (albeit ten to one but it diſpleaſes all ſides; as theſe Moderators are the moſt unlucky Men in the World for that.)

Let's conſider, ſay they, the Church-Man as Eſtabliſht in his Poſſeſſions and Priviledges, by the Law of the Land, the Inclinations, Promiſes, Oaths of his Soveraign, and Genius of the larger part of the People: (which were there need, this demonſtrates; in late Elections, no *Diſſenters* have Poled on one ſide, many Church-Men of the other, together with all the *Diſſenters*: yet the laſt out numbered, where we have been ſo unhappy (they ſay) as to fall into Parties.) His Intereſt is to preſerve what he is legally inſtated in, and to get and keep the Love and Eſteem of the People.

He apprehends all this in danger, from what has lately happened in *Scotland*, from the Diſtempers, Folly, and Wickedneſs of many, who are Profeſſors of that tolerated Party, which diſſents from the Eſtabliſh'd Form, whom he finds, hears, ſees, and is aſſured to wiſh his Deſtruction, and his own Parties Exaltation; albeit he be morally certain from his Life and Manners, that this cannot be Conſcience whereupon he Acts. On this he is, as he ought certainly to be, ſolicitous to preſerve what he is in actual poſſeſſion of.— Who blames him?— and is aſſiduous to countermine thoſe deſigns, or rather hopes, of ill-meaning Perſons? —Nor is he to be diſcommended: —But then ten to one he runs farther, breaks into a paſſion, cries they are all ſuch, and this is the bottom of their Conſcience and pretences to Religion, is Tooth and Nail againſt any Moderation and Accommodation with them, and very probably wiſhes their Toleration again taken from them, of which he thinks they make ſo ill uſe, and is reſolv'd to promote the doing it. Now the Queſtion is, If here he go not too far? Which will be preſently anſwer'd by theſe Moderators, who will take upon them to prove, he miſtakes his true Intereſt, or rather over-runs it. For, ſay they, the thing he deſires, is not oppreſſing others Conſciences, but ſecuring himſelf, and what he has, from ſuch as either have none at all, or very large ones,— and to this they will ſhew him the infallible way.—— Take off what objections, ſuch as are of undoubted Probity and Religion, make againſt your Communion,— lighten their

Burdens,

Burdens, and *these Men will love you for ever.* Then the best, of most Name, Estate, and Honesty, are yours.— The remain, a Headless, Witless, Senceless, Pretenceless Rabble, that must drop of themselves, and in a few Years all things be Peaceable again, and run in their own proper Channel. But then comes Interest, and says, What shall we do with their Clergy? — We have, (at least) enough of our own,— whom they will take Bread from. Answer they,— But the Fleece will accompany the Flock, and many a *Golden Fleece* too, will return with these Shepheards,— more then enough to build new Churches, and maintain them sufficiently, for that not very considerable Number of their Pastors now left. For if in one Parish in this City, there are ..... Meeting-Houses, and the Parish Church is already more then fill'd, guess what might be done by all those, or but the most considerable, if once united to the same Communion.

The Interest of the modest and moderate Dissenter is to live comfortably in this, and secure the other World hereafter, which he cannot do if he act contrair to his Conscience here, which he says, he has endeavoured to satisfy concerning the points controverted, but cannot think complyance Lawful, and therefore is sure whatever it may be in those otherwise perswaded, it would be a Sin in him,— and if this be true, of which God only can be Judge, who can justly blame him? Especially when he adds, and solemnly protests, that he thinks Schism a great Sin and Plague, and would part with any thing but his Conscience to avoid it. That he would be very unwilling to have the imputation of doing or not doing any thing out of meer contradiction to Lawful Authority, which he thinks a silly, spiteful and sinful practice. That if he did not come into Church, were the Gates made but a little wider for him, without desiring to have them pull'd down for that purpose, he must of necessity submit to be lookt upon as one of no Principles, Conscience, Faith, nor Honour. And what seems fairer then all this? He thinks it on the other side well worth his care to consider of a way of living for himself and Family, and would be willing to have some security of what he injoys, and suitable provision made in other circumstances,— still who can blame him? But the mischief is, a warm Contribution, of sometimes 2 or 300 *l. per Annum*, is a very *comfortable Importance*, not easily parted with. Hence desires of Union are apt to languish.— The heats of Ill-Men on the other side charged on the whole party, magnified into a design to ruine them, or a Malignant Spirit, at enmity with God and the Gospel, and conversion of Souls. And alledging that *they only* make the breach so incurable, and that they will ne'er hope nor desire its remedy more.—He is, as well as all other *Parties*, too tender towards Ill-Men who espouse his, though a disgrace to any. It is very possible, a little imposed upon by too Sanguine hopes, in numbers here, and success in other pla-

places.— There he does as certainly mistake, as others in other things mistake him; or those Common-wealths Men, who shrowd themselves under his name, whom he no more approves then he thinks the State ought to fear, since those that are of them, are for number and discretion much like *Venner's* Gang, and must believe *one shall chuse a thousand*, to make their cause sprowt again. But however, secure once this troublesome *Interest*, and all will be well enough. And that is not impossible to be done: for if he has a Church and Preaches in it, the most of his People have such a respect for him, they certainly follow him, and who shall forbid them to drop as much in a Church-Basin, as in a Plate at a Meeting-house?— Or ought a little difference here to outweigh the inconvenience of so many great ones in other cases?— Or were there but a hearty desire of Union appearing, would not Authority take care of those matters?

At this long tedious rate, do these neither Flesh nor Fish preach about their *Idol-moderation*. If as much as this cannot be accomplished, they are for the *next best* until that shall be attained. A Union in Hearts and Affections, Cordial Kindness, Allowances, Forbearance, Meekness, and *I know not what Apostolical cant, to attain that Plot and those ends they drive at.*

They will say, That one side is very immodest, if not content with Toleration granted by Parliament, assured by the Kings word; it grasps at either half or all that which is none of its own; murmurs at the Government, because it gives not on until it has nothing left, faint in their Allegiance, and give colour to what their Enemies assert, that they will never be contented under any Government: Or favour, or encourage those indeed of that humour.

That the other side is very unkind, as well as impolitick, if from heats and fossies on both sides, it should forget what it formerly promised in the days of Adversity, what kindness it then received from those who on Provocation enough were courted to destroy them, and had they entirely joyned that Interest at that time, whereto they had such advantagious proffers things had been now in another manner of posture then they are. If because some would have too much, they would take away all that they have already given, and tread the steps of one who took not very prosperous Councils — to render Friends Enemies, and then make those Enemies Desperate. And if they forget to consider, that the more Conscience a Man has himself, the tenderer he is of anothers; while he that has none, is like the Debauchee, who because he has no Honour or Vertue himself, thinks no Body else has any, and deals with them accordingly.

*So much for this PLOT.*